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TO

THE EARL OF RODEN,

*On his happy conversion through
the means of the Bible Society.*

“So he was exceedingly sorrowful;
“but it pleased God, in that Society to
“inform his mind with the right prin-
“ciples. He retired to his closet,
“poured forth his wishes to the God
“of mercy, and it pleased that God to
“listen to his prayers, and to lead him
“into the way of truth and life.”—*The
Earl of Roden's Speech, at a Meeting
of the Bible Society, May 1824.*

Bagshot, June 10, 1824.

MY LORD,

THE Public have read with great
interest the account of your Lord-
ship's conversion. This conversion
it is that has induced me to make
some remarks on this Bible Society
and its proceedings, and I address
myself to you for reasons that will
be obvious enough before I have

done. The *Meeting*, at which
this speech of yours was made,
was only one of many, held about
the same time, in the pious WEN.
There were many others, some of
which, if I have room, I shall no-
tice in the course of this letter.

My work may, I hope, be ex-
pected to live till all this monstrous
stuff shall be put down; and, it is
pleasing to me to reflect, that it
may then be said, that there was
one man, who, in spite of all the
powers of cant, had the sense and
the courage to set his face against
it.

This Meeting is called an *An-
niversary Meeting*; so that, it
seems, that we have it yearly. I
am going to state my opinions of
the undertaking; and I shall do
it without any sort of reserve. I
shall ask to have pointed out to
me what is, or can be, the use o

it; and I shall, I think, point out many mischiefs that it must naturally produce. But, first of all, let me insert the report of the proceedings on which I am about to comment.

The *Twentieth Anniversary* of the British and Foreign Bible Society was held yesterday at the Freemasons' Tavern. The room was crowded before eleven o'clock, at which period several Noblemen and Gentlemen entered the room. We observed on the platform the *Bishop* of Litchfield and Coventry, Lord Gambier, Lord Calthorpe, Charles Grant, Esq. M.P., and many other most distinguished persons.

The President, Lord *Teignmouth*, was unanimously called to the Chair.

The Secretary (the Rev. Mr. *Bramble*) then proceeded to read an abstract of the Report of the Society's proceedings for the last year. It was very long, but its interest never abated. The progress of the Society, in their extensive career of benevolence, has considerably increased since the last annual meeting. *New versions* of the Scriptures are still preparing. Those already prepared under the inspection of the Society have undergone *revision*. Some of them have actually passed through fifteen editions. New doors appear to be continually opening for the further

spread of the Holy Scriptures, and the active disposition of the funds of the Society is ever prepared to meet those new demands.

While the *Secretary* was reading the Report, LORD HARROWBY entered the room, and was received by the meeting with the warmest expressions of applause; LORD RODEN shortly afterwards entered, and was received with similar demonstrations of applause. The accounts from *South America* were peculiarly gratifying; "her fields," in the language of the Report, "were *already white for the harvest*;" but, indeed, there was no quarter of the world from which the accounts were not equally encouraging. All nations seem anxious to evince their attachment to the benevolent cause of the British and Foreign Bible Society. In turning to the domestic affairs of the Society, the Committee could not but deeply regret the loss sustained by the British and Foreign Bible Society by the death of Mr. Grant, one of the Vice-Presidents, and one of the oldest friends of the cause in which they were engaged. The loss of such a man was not easily supplied. The Society too had to deplore the death of one of their Secretaries, who was most skilfully acquainted with the Oriental languages. The accounts from the friends of this Society throughout England, proved that the cause was rapidly advancing throughout this island. In *Scotland* too the Society was advancing with a steady

progress. And Ireland had not been neglected. [Applause.] The friends of this Society were perfectly convinced that the feelings of the *Irish people* were most likely to be regulated, and their condition improved, by the perusal of the *Holy Scriptures*; and they were now engaged in circulating the New Testament in the *Irish character*. [Applause.] The Report concluded by recommending to the Society to persevere in their exertions, until the whole earth should be filled with the Gospel of God.

The Earl of Harrowby rose to move that the Report—an abstract of which they had just heard read—might be printed. The Meeting would permit him to make a few observations upon those parts of that Report that peculiarly engaged his attention. There was one question which he felt disposed to put upon the very hearing of the Report—upon considering the extraordinary effect produced by the Society. Was this the Report of a Society that had existed for centuries, [Hear!] that had grown gradually, and by the accumulated labour of many years obtained its present eminence? [Applause.] The answer was calculated to amaze. No! it is the Report of a Society in its mere infancy; or, at all events, of a mere minor Society. It is now only in its twentieth year, and it has only been for the latter ten years of its existence that it has advanced without restraint, and vigorously prosecuted its objects. [Hear, hear, hear!] It was

gratifying to him, that while our benevolence crossed the Line, and wandered forth to visit all who were benighted and ignorant, our own people at home were not neglected or forgotten. It was very gratifying to him to see that the state of Ireland was not neglected; that was a country in which their exertions would be most usefully, and in which, indeed, necessarily they ought to labour. Ireland would not, one day or other, be insensible of such exertions. If they looked through the Report, it was quite wonderful the wide extent over which the Society spread its beneficent influence. Look to the islands in the *Pacific Ocean*,—the existence of which had been unknown until ascertained by the enterprising spirit of one of our countrymen—involved, as they formerly were, in the most disgusting licentiousness,—now anxious to receive and profit by the Scriptures of “the living and true God, and Jesus Christ, whom he hath sent.” If they looked to the vast empire of China, however at first they might incline to despair of its enlightening, yet the accounts contained in the Report were at all events not calculated to strengthen such misgivings. He despaired not of the success of this cause—it had greatly prospered, but not to them belonged its success—it was the Lord's doing, and marvellous indeed was that success in their eyes. [Hear!] The Noble Earl moved that the Report of the British and Foreign Bible

Society for the last year should be printed.

The Earl of Roden said, that the Noble Lord who had just sat down had so ably touched on some parts of the Report, that he had left him little to say, except to second the resolution, that the Report in question, to an extract of which they had with so much gratification attended, should be printed under the direction of the Committee. But he could not help expressing his gratitude that he was now permitted, with the Meeting, to witness the Twentieth Anniversary of the British and Foreign Bible Society. [Cheers.] It would ill become him to take up the time of the Meeting, in entering into the details of the progress of the Society, and of the blessings to be derived from it; but there was *one simple fact* which he could not omit stating to the assembly. I will not, said the Noble Lord, say how many years since, *I knew a man* who was involved in all the scenes of fashionable dissipation which the Irish metropolis doth most abundantly supply. It was his chief object to look for pleasure, and to stifle the thoughts of futurity. He *had no care for heavenly things*, but in this world's worthlessness he took especial pleasure. It happened to this individual, to whom I allude, to be present at one of the meetings of your Society in Dublin; he was led there from idle curiosity; and, ashamed to be detected in such a place, he retired to a corner of the room.

While that man stood there so secretly and so concealed, he heard opinions delivered which were indeed new to him, and which *penetrated his soul*, for he then felt that if these sentiments were correct, *his eternal misery was well nigh accomplished*. He was not an old man, but years flew apace,—so thought the individual to whom I am alluding—and what then *was to become of his immortal soul*? So he was *exceedingly sorrowful*, but it pleased God in that Society to inform his mind with right principles, for a good man was there, and he spoke of the power of God unto salvation, and he cautioned that meeting, and every soul there, to build their faith upon the Bible, and not upon the words of man [hear]; and he told them that to all who sought the assistance of the Holy Spirit, that assistance would not be denied, for that God hath promised “to open to them who knocked;” and that by prayer and supplication the word of God would be made manifest to all. This individual, therefore, retired to his closet—poured forth his wishes to the God of mercy, and it pleased that God to listen to his prayers, and to lead him to the way amid the truth and the life; and though I cannot describe to you the joy and peace of mind which that man experienced, yet will I say, that in all his griefs, and *God hath given him his share*, he has never despaired since that day of the blessing and protection of Heaven. There, in the

Bible, *he has found a protection from the storm* which few have felt more keenly, but I trust few with *more perfect resignation*. [Applause.]—*That individual is permitted this day to have the honour of addressing you* [loud applause]; he is permitted now to declare the obligations which he owes to an Anniversary Meeting of your Society. The Noble Lord, in concluding, expressed his gratitude to the Society for their efforts in Ireland, and gave to the resolution his most cordial support.

The *Chairman* then proposed to the Meeting the resolution moved by Lord Harrowby, which was unanimously adopted.

The Bishop of *Litchfield and Coventry* moved the next resolution, "That the thanks of the meeting should be given to Lord Teignmouth, President of the Society, for his unceasing attention to the interests of the Institution." The Noble and Rev. Prelate, in adverting to the various efforts made of late by the Society, congratulated the meeting upon the prospect now opening to their view in *Colombia*, and contrasted the progress which the Society was now making in that newly-formed Government with the spirit of bigotry and persecution that disgraced the first introduction of Christianity among that people. The consequence was, *that despotism, civil and religious, had covered that land and impaired her moral energies*—had made it the seat of superstition—the very fastness of

Papal power [cheers]; but the storm had at length subsided, and they were now permitted, under the guidance of Him who "guided the whirlwind and directed the storm," to spread through that country the glorious tidings of "*peace on earth, and good will toward men*." [Cheers.]

Lord *Barham* seconded this resolution, which was unanimously adopted.

Lord *Teignmouth* returned to the meeting his sincere thanks for the honour conferred upon him. The Report was most gratifying to him, and he was quite sure that in their exertions there would be no relaxation. [Applause.]

A *French Peer*, whose name we could not ascertain, was here introduced to the meeting. He stated that the Bible Society in Paris felt most grateful to the British and Foreign Bible Society for their beneficent assistance. He assured the Society that the Protestants of France were attached to the cause of *Evangelical* religion. [Applause.]

Lord *Bexley* moved a vote of thanks to the Members of the Royal Family, for their continual patronage of the Society.

The motion was seconded by the Rev. Mr. Parsons, and carried with much applause.

C. Grant, Esq. M. P., then appeared, and he was received with considerable approbation. He took the liberty of moving a resolution of thanks to the Vice-Presidents; he

moved it with much gratification, for he was satisfied it would be received by the meeting with much satisfaction. But he could not content himself with merely moving that resolution. Indeed it was impossible to restrain some sentiments of admiration, some expressions of delight, and even exultation, at the progress of this Society. If any man had stated a century ago, that in the course of twenty years such a Society as the present should rise and flourish—that it should arise, not at a time of peace, without advantages, except its own innate excellence, and except the assistance which it gradually collected to its side from, he might now say, the great and the noble of the land,—it would indeed appear *wonderful how such a Society could have been thus established*, so contrary was it to the common progress of nature, all whose operations were slow, and seemed only to proceed to eminence by a patient continuance in well-doing—so did it mock all other attempts, and baffle all human speculation—

Tante molis erat Romanani condere gentem—was the poet's exclamation in contemplating the foundation of a city, but here was an achievement whose "builder and maker was God;" thus at once silencing our wonder when we attribute to him the guidance, formation, and government of this institution. [Cheers.]

The Rev. Mr. Morrison, from the Anglo-Chinese Christians, seconded

this resolution. He gave an interesting account of his labours in translating the Scriptures into the language of China.

The resolution of thanks to the Right Reverend and Right Honourable the Vice-Presidents of the Society was then carried.

Joseph J. Gurney, Esq. Secretary to the Norfolk and Norwich Bible Association, moved the next resolution, "That the thanks of the meeting should be given to the Secretary and Treasurer of the Society for their services to this Society, and that the Secretary be requested to continue in office for another year." He observed that he had great pleasure in moving this resolution, for no one felt more deeply than himself the advantages derived to this Society from the services of these gentlemen. When a meeting of this description was intrusted to him, he always felt that thanks were still more eminently due to the author of the institution, to that God who had so signally advanced their institution; and when he heard to-day from a Noble Lord that his conversion, under Providence, was due to attending an anniversary meeting of this Society, it was to him only an additional proof of the intrinsic excellence of the Society. The Scriptures, given as they were by inspiration, might be read by themselves. He approved of the great Protestant principle of perusing the Scriptures without note or comment. He begged, with these observations,

to move the resolution which he had previously read to the Society.

The Rev. Dr. Wardlaw, from Glasgow, seconded the resolution, which was carried unanimously.

Sir George Rose moved the next resolution, which was, that the thanks of the meeting should be given to the Patrons and Officers of the Society throughout this country and Ireland.

The Rev. Mr. Watson seconded the resolution, which was also unanimously adopted.

Admiral Gambier then moved the thanks of the meeting to the President, for his conduct that day in the chair.

This Resolution was supported by the Rev. Mr. Cunningham, Rector of Harrow.

Lord Teignmouth briefly thanked the assembly, for so respectful and gratifying a proof of attention, and the meeting separated.

Before I proceed to comment upon this curious matter, I shall make a few general observations with regard to the utility of this Society and its exertions; for, though it seems to be taken for granted, that these exertions must do *some good*, I question the fact, and I not only doubt the good of the acts themselves, but I also

question the goodness of the motives.

One thing is, I think, very clear; namely, the parsons, bishops, and all the rest of that tribe, whether they belong to the Church, the Methodists, the Presbyterians, the Baptists, the Seceders, the Independents, the Separatists, the Lutherans, the Calvinists, the Soci-nians, the Universalists, the Unitarians, the Muggletonians, or the New Sect, which some people call the *Humbugonians*; whatever sect, swarm, or nest, people may belong to, it must be contemptibly ridiculous to pay teachers, if the professed objects of this Society be not a wretched humbug.

We are told by this Society, that the Bible is every thing; that they have got several new versions of it; that they have converted already by it a large part of the South Americans; that the Bible is hard at work converting the Irish; that, in short, here is a book through which God himself speaks to every one; and that you, the worthies of this Bible Society, are

going on spreading about this book, and that you will persevere in your exertions, "until the whole earth be filled with the gospel of God."

This is either true or it is a humbugging lie: if the latter, there may still be occasion for giving money to parsons and the like; but if it be true, it must be a sort of blasphemy to suffer a parson to talk to you about religion; for, what is this short of saying to God: "We have your own word here before us; but that is not enough for us: we must have a parson to save us from hell: we have a greater opinion of the parson's word than we have of yours." Talk of blasphemy indeed. Where will you find blasphemy equal to this?

Mr. JOSEPH GURNEY, the sleek Secretary of the Norfolk and Norwich Bible Association, who is, I suppose, a sort of Hickory Quaker, observed, that the Scriptures, given as they were, by inspiration, might be read by themselves, without note or comment

Ah! sleek Joseph! You were for getting rid of the interpreters. I join you, sleek Joseph, with all my heart: and if I come to a determination, which I must, that this is God's own word; if I also come to a determination that this ought to be put into the hands of every man, how can I be beast enough not to perceive that no parson can be necessary.?

Lord Harrowby (for all now join in the great work), seemed to be highly delighted with the success, as he called it, of the Society. His Lordship has a brother who is a bishop, with a pretty fat income; and I should be glad to hear from that bishop if every man ought to have the Bible put into his hands. It is beastly to put it into his hands, if you are not well assured that he can *understand it*. It is perfectly beastly to put it into his hands, unless you are persuaded that he can understand it. If he cannot read it and comprehend it and if he be not convinced of this, what a shocking piece of sham to put the book into his hands; and

if you be convinced of this, you are convinced that he has God for his teacher; and, if he have God for a teacher, what need has he of a bishop, though that bishop's name may be RYDER? There was, it seems, a bishop present and speechifying at this Meeting. He is called the Bishop of Litchfield and Coventry, what his name is I do not know; but, if I had been present, I would have asked him what was the use of his office, if this Bible Society was working for good.

The business of the priest is to teach the people religion; to teach the children, especially; to hold, in fact, a religious school; to tell the flock what is the will of God; to keep God's word in their possession, and to be the interpreters of him to the people. There is common sense in this. There is consistency in it. Here no one pretends that the people themselves can understand the word of God; and, therefore, that word is not put into their hands. It is perfectly monstrous to say to a man,

Take *that book*: it contains the words of eternal life: they are words which God himself addresses to you for the purpose of saving your soul: but, mark me, you must give one-tenth of all your corn, and milk, and sheep, and pigs, and cows, to a parson, in order that he may teach you religion. To talk thus to a man argues insanity, or hypocrisy incomprehensible.

I am of opinion that the printing and publishing of the Bible, has done a great deal of mischief in the world. No matter how good the contents of the book may be; no matter how true the history of it; no matter how excellent its precepts and its examples. Like most other good things, it is possible for it to be so applied as to produce mischievous effects. And what was the first effect of this printing and publishing. The splitting up of the people, who had before been all of one faith, into numerous sects, each having a faith different from all the rest. However, this really seems to be,

by some persons, regarded as a happy circumstance. This patch and piebald work in religion is spoken of by some as affording to the Almighty the pleasing spectacle of great variety!

But, come; let us try this a little. What! a variety of religious creeds pleasing to God! Will any one openly hold that God delights in lies? Yet, He must delight in lies, if He delight in a *variety of beliefs*. There can be but *one true* belief, all the rest must be false. Every deviation from the truth is a lie. Each sect must believe that all the other sects are in the high road to perdition. To think in any other way about the matter, is to consider all faith and all religion as a mere farce. And yet, there are men to pretend that a variety of faiths is pleasing to the God of truth.

There can be but one true religion. All the rest must be false. It is dismal enough, then, to know that there are forty of them, or thereabouts. The printing and publishing of the Bible may pos-

sibly have established the one true religion; but, at any rate, it *must* have created *thirty-eight false religions*. There can be but *one true one, mind*. I beg you not to forget that; so that, this printing and publishing have caused thirty-eight false religions to rise up, at any rate. Whether it caused the one true one to rise up, is more than I shall attempt to determine. But, we may make this observation, that, if the Catholic religion was not the true religion, it seems strange that it should have existed all over Europe for so many centuries; it seems strange, too, that those who protest against that religion should, at the end of more than two centuries of preaching and printing and publishing against it; and after having caused Europe to be deluged in blood; it is strange, I say, that these Protestants should still be found in so contemptible a minority.

Insist, my LORD RODEN, that the Bible-spreading religion is the true one; and then ask yourself how it happens, that, in *your own*

country, where the property of the ancient church has been taken and given to its subverters by law, those subverters split into forty different sects, form, at the end of more than two hundred years, only a seventh part of the nation. What says the word of God which you are so industrious in circulating? "*One faith, one church*;" and again, "I will build my church upon a rock; and the gates of hell shall not prevail against it." Look at your own country, then, my Lord, and say whether this promise has not there been fulfilled.

The influence of this Society of yours appears to be similar in its operation and effects. Its benevolence and its success have reached China. Its translations of the Scriptures have gone forth to enlighten and convert the natives of Asia. Lord Harrowby tells us, in the exultations of his piety, to look at the works of the Society in the Pacific Ocean; to look at the late licentious inhabitants of the Islands in that Ocean; inha-

bitants whom the Society have made anxious to receive and profit by the Scriptures of the living and true God, and Jesus Christ whom he hath sent. The pious President of the Council, after having again bade you look to your work in the *vast empire of China*, concluded with observing, that the success "*was the Lord's doing, and marvellous indeed was that success in his eyes.*" The Report of the Society told you, that the report from South America was peculiarly gratifying; "*that her fields were already white for the harvest.*"

Now, my Lord, is it not something *strange*. You will please to understand me, my Lord: I by no means say that these reports and statements are impudent lies. But, with the greatest deference and respect, my Lord, I ask you, who are an Irishman, and who ought to understand a pretty deal about that country, seeing that you receive (as your noble father received before you,) what I call a thundering sum of money every

year out of the taxes, the effects of which upon poor Ireland are pretty notorious; I ask you, my Lord, whether it be not somewhat strange that this converting Society of yours; that this Society, which, as the wonderful President of the Council observes, has been so successful in the Pacific Ocean; in the vast empire of China; that has made the fields of South America already white for the harvest; is it not somewhat strange, I say, my Lord, that this Society, *when it comes to talk about Ireland*, has no more to say, than that Ireland has not been neglected, and that "Ireland will, *one day or other*, (at least Lord Harrowby says so,) not be insensible of such exertions." One day or other! Not insensible! What the devil, then: while you have been making such conversions in the vast empire of China, and amongst the frolicsome damsels in the Islands of the Pacific; while you have made the fields of South America already white for the harvest, though, as even the Bishop of Litchfield and

Coventry says, those fields were "the very fastnesses of Popery:" again, my Lord, let me ask you, is it not strange, that, while this Society has been converting half the world, it has not, *as yet*: it may, as Lord Harrowby says, "*one day or other*," not be "*insensible*" to the Society's exertions: but what I have to say, my Lord, is this: is it not strange indeed, that this Society, which has been converting so large a portion of mankind, should never, *as yet*, have been able to convert ONE SINGLE IRISHMAN.

"You lie, you villain, scoundrel, jacobin radical rascal"! I think I hear some enraged Orangeman exclaim; and then ask me, with lips drawn up, head pushed forward, teeth looking like those of a dog that is just going to bite you, "Has not the Society converted my Lord Roden? Aye, "you teef, and in *Dublin*, too?"

Gently, good Orangeman. I beg his Lordship's pardon. I had forgotten this conversion of his Lordship. I allow (because I

cannot dispute the word of the noble peer,) whose word of honour, you know; is fully equal (and, upon my soul, I sincerely believe it) to the oath of a thousand common Orangemen. The noble Lord has said it; and therefore I believe that he was converted by the Society. But, pray, observe, good Orangeman (and do not, my friend, foam and grind your teeth at such a rate); pray, I say, observe, good Orangeman, that it was not a Jew, a Mahometan, or a Pagan converted to Christianity; nor was it a Catholic converted to a Protestant; but a *sinner*, a mere Protestant *sinner*, converted to a *saint*!

This is a very different thing from the other sorts of conversion. Observe, too, that this most blessed effect was produced by talking to the noble Lord, and not by his reading; for the noble person himself says, that he cared not for heavenly things, "till he heard *opinions delivered* which penetrated his soul; that made him perceive that his eternal misery

"was well nigh accomplished."

The noble person expressly says, "that the good man spoke of the power of God and of salvation." It is strange that the noble person should never have cared about heavenly things before, seeing that he had an uncle who was a Right Reverend Father in God, and who was first, Bishop of FERNS, and afterwards Bishop of CLOGHER. This, however, aside for the present: it was, as I said before, the changing of an Irish sinner into a saint, and not the changing of an Irish Catholic into a Protestant.

It is of this latter sort of conversion, that Ireland, my Lord Roden, stands so much in need, in order to give her a chance of tranquillity. How is it, then, my Lord, that this Society, which, by means of its comparatively puny subscriptions; that this Society, which has made the fields white for the harvest amongst the Catholics of South America, where, as this Bishop of Litchfield and Coventry tells us, Popery had its fastnesses;

how is it, my Lord, that this Society, alone, can thus carry on the conversion of the Catholics of South America, and cannot, even with the aid of all the Irish bishops and parsons, convert one single Irish Catholic; nay, how is it, my Lord, that this same Society, aided by all those bishops and parsons, cannot prevent the penniless Popish priests from converting the Protestants to be Catholics; and that too, to such an extent as to threaten to leave eighteen bishops and above two thousand parsons without any congregation at all!

Again, I say, that I mean not to assert, that the above inserted report and speeches contain a parcel of most abominable lies. I do not pretend to assert that, my Lord: but, I do most flatly assert, that, if the statements in the above report and speeches be true, the non-conversion of the Irish is the most surprising thing that ever was heard of in the world.

Another observation to make, is, that the circulating of bibles, like every other measure, ought to be

judged of by its effects. If the effects be good, the measure may be called good; if bad, the measure ought to be called bad. As to the effects of the measure amongst the Chinese, or amongst the gay lasses of Otaheite, no argument can be built on that, because we have no evidence, except that which we derive from *your missionaries*, a sort of evidence only admissible in a court of cant, and to which, therefore, I take leave to object. We must confine ourselves to evidence to be collected in this kingdom. And what evidence is this to be; the opinion of this man or that man is worth nothing. The observation, or pretended observation, of individuals is, likewise, worth nothing in such a case: men, however upright they may be, generally think that they see their own opinions verified. Even in resorting for evidence to the state of society, we must take care that our instances be not partial.

But, let us try your Bible work by experience, and let that expe-

rience be proved to us by general and striking facts which nobody can deny. Twenty years, then, is, you tell us, the age of your Society. You tell us that your measure must produce great and general effect. What, then, has been the effect? We have no positive proof that it has produced any effect at all. We cannot produce any proof of its bad effects; but we have proof enough that it has produced no good effects, seeing that we may date from Pitt's birth a vast increase of misery, wickedness, and degradation; an enormous increase of pauperism and of crimes; a doubling of the size of the gaols; more than a doubling of the persons transported, and more than a doubling of the persons hanged. Five times the number of persons sent to gaol, and three times the number of persons convicted of crimes; a fourfold increase of misery in England, and a tenfold increase of misery in Ireland.

You will say that the circulating of bibles is chargeable with

none of these; and this may be so; but if this circulation of bibles be contemporary with this constant increase of evil, it remains for you to show that the circulation of bibles has produced no part of that increase; while we, on our part, have a right to presume in favour of the affirmative of the proposition. If the measure had been one of great and extensive utility, its benefits must have been felt in a greater or less degree. The state of the people would have been better for it: but that state has, upon an average of years, been getting worse and worse, till at last one-third of them are allowed to be half naked and half starved, while a great part of the rest are in a state but very little better. The bibles had, perhaps, nothing to do with the matter; but, at any rate, men were never shut up in their houses from sunset to sunrise, and never transported without trial by jury, until after the birth of this Society; so that if it has not been the cause of, it has come in

company with, the greatest calamities and oppressions that the country ever knew.

The Bishop of Litchfield and Coventry seemed to have particular delight in speaking of the conversions that the Society has made, or pretends to have made, in Spanish America. He said that he congratulated the Meeting on the prospect now opening to their view in Colombia. The Bishop did not tell us precisely what those prospects were; but he said that we were now permitted, to "spread through that country the glorious tidings of *peace on earth* and good will toward men." *Peace*, sayest thou, Right Reverend Father in God? *Peace!* Why, what hopes have we of selling our cottons there, our rotten cottons, and our swords, guns, and pistols; what hopes have we of doing this, except through the means of a bloody civil war. It is not peace, Mr. Bishop, but really and literally a "*sword*" that we are sending to that people. And you are for

this revolution, are you, Bishop? Why were you not, then, for the revolution in France? You rail against the Popish power in South America; but were you not one of those who applauded the war, waged for the purpose of restoring the House of Bourbon and the Pope, and of necessity, the Catholic religion? The Bishop talks a good deal about South America having been the seat of *superstition*; and yet the Bishop heard you patiently enough give the account of your miraculous conversion. But the Bishop talked also of "the despotism, civil and religious," in South America. I do not know who this Bishop is, but if I cannot get at him to ask him, somebody else may. The Bishop talks of despotism, civil and religious; and he says that we are going to spread through the country the glorious tidings of deliverance.

Bishop! Turn this way a bit, Bishop, and hear a little of what I have got to say about this same despotism: before you made the

assertion relative to the despotism, civil and religious, of South America, you must, doubtless, have read something about it. You must have read about it in some book, and you know, to be sure, where to find that book. Let me ask you, then, were the people of South America compelled to pay tithes to a sect which had been fastened upon them by another and more powerful country ; were they compelled to live under the domination of a priesthood, who had taken their own churches and church endowments from them, and whose religion they abhorred ? Were the people of South America shut up in their houses from sunset to sunrise ? Was an army kept at their own expense to assist in collecting taxes from them ? Come, come ; Right Reverend Father in God, you who talk of the Popish despotism in South America, give us one single instance, if you can, of South America having witnessed a battle like that of Skibbereen ! Show us, if you can, a book in which it is recorded that

the South Americans were hal-
naked, and that whole parishes of
them received the *extreme unction*
preparatory to approaching death
from starvation ; and that, too, at
a time when the public authorities
were declaring that food was too
abundant.

It may be observed, that our
Protestant clergymen always keep
the worst word that they have to
bestow, to bestow upon Popery.
They mortally hate the Catholic
priests, men who have no wives,
and who hoard up no fortunes ;
men who never wear buckskin
breeches, and go a fox-hunting ;
men who never sally out at the
head of a squadron to collect
tithes ; men who do not go ram-
bling all the world over, but who
live with their flocks ; men who do
not pocket millions in the amount
of tithes, and hand the religious
education of the people over to
JOSHUA WATSON, wine and spirit
merchant, Mincing-lane, Fen-
church-street, London ; men who
have no cant, no evangelical twat-
tle, no sighing, no sobbing, and

the devil knows what. Our parsons know very well *why* they dislike the Catholic priests. They know, in short, that, if these priests had fair play, they would carry on conversion indeed. Our parsons are cunning enough; but it does not require much cunning to perceive how soon they would be ousted, if the Catholic priests had but a fair chance against them.

Besides this, our parsons remember how their predecessors first got possession of the good things of the church. They remember old HAL and all his tricks and all his wives. They remember his subornings, menacings, bribings, cuttings, maimings, hangings, and burnings. They remember his sequestrations and confiscations. They cannot but look back to him as the fountain of their possessions and their power. They, therefore, acting upon the Spanish proverb, hate the Catholics for this reason as well as the reason before mentioned. Methodist, Quaker, Jumper,

Unitarian, Jew, Turk, Deist or Atheist; any thing they like better than a Catholic; and JOSHUA WATSON'S Society for "Promoting Christian Knowledge," publishes ten tracts against the Catholics where they publish one against the Deists and Atheists. Thus, though nobody else at the meeting said any thing about any particular sect, the father in God could not hold his tongue upon the subject. He must let his ill-will peep out, even upon an occasion like this, when there was such a boasting of universal benevolence and philanthropy.

But, was the Bishop aware that he was giving his sanction to rebellion in South America? Is he aware that the doctrine which he cooks up for South America, may, one day or other, be cooked up for a country much nearer home? He is not aware of this, perhaps; but, to a certainty that doctrine will be cooked up. South America, being at a great distance, does not excite so much alarm. To seize upon church property

there, and to apply it to public purposes, appears to our old Pittites to be right enough. It is very strange, that they should seem to have entirely forgotten all their outcry against the Republicans of France for what they called their *sacrilege*. If it were sacrilege to seize upon church property in France, why is it not sacrilege to do the like in South America?

And now let me address myself once more to the Bishop. Between the years ninety-three and ninety-five, wonderful were the praises which our church bestowed on the French church, and especially the priests; but, that which appeared the most wonderful was their praising the Pope and the Catholic religion. The Bishop of Rochester, in a charge to his clergy, bade them look upon the French Catholic priests as their *brethren*. This was wonderful to me, who had always been told, that the Pope was the *beast* with seven heads and ten horns; that he was the *man* of sin; and that he was the whore of Babylon. I

never had troubled my head much about the matter, and I comprehended nothing of this abusive application. But, I gathered from it all, that the popish clergy were a set of very wicked devils, whom it was clearly my duty to hate without any further inquiry. I was, therefore, not a little surprised, when I saw these French catholic priests received as *brothers* by our parsons. Since that time my surprise has completely ceased; for I have found, that the parties were not brothers *in Christ*, but brothers in tithes. If the French people confiscated tithes, the English people might do the same. They *will do it* indeed; but that is not the question at present: if the French people confiscated church property, it was evident that sort of property here would be brought into imminent danger. Therefore our pulpits rang with revilings against the French people; and, in fact, for what? For having put down those who were the ministers under him, whom our parsons had always called the *beast*, the *man*

of sin, and the scarlet whore of Babylon, with robe steeped in the blood of the saints. It was an affair of tithes altogether: the French people had put down tithes; but it would not do to cry out against them *for that*: therefore, they were represented as sacrilegious wretches, blasphemers; *enemies of God*, when, all the while they were only enemies of tithes.

This was the foundation of the friendship of our parsons for the French catholic priests. They have no such feeling for the priests in South America; though the religion of those priests is just the same as the religion of the priests of France was. Our parsons do not imagine that we shall take any example from the South American people in the putting down of priests. Our parsons know that that country is far off, and that our newspapers, by keeping up a constant lying backward and forward, will always prevent us from knowing what is actually going on. Therefore, they have

no feeling in common with these priests. Then, the black coated honies of ours, who always smell danger further than any body else, begin to perceive that the House of Bourbon is growing strong. They know very well that that *strength is greatly favourable to the Irish Catholics!* Yes, though you may think that I am smelling for them, my Lord, they do smell this for themselves. They know that British weakness, relative or positive, is strength to the Irish Catholics, whom they fear more than at any former time. Our parsons, for these reasons, do not like to see an increase of the strength of the House of Bourbon; and they know well how powerful that house would become, if Spanish America were completely tranquilized. Hence, my Lord, the Bishop's joy at "the prospect now opening in Colombia;" hence his anxious wishes for the success of the insurgents; hence his praises of the insurgent Government! As to the fact, I should not wonder at hearing that that Go-

vernment is completely over-
turned; but that is no matter.
We have got at a solution of
this mysterious language of the
Bishop, and now we will, for a
little, at any rate, take our leave
of the Father in God, who, per-
haps, will not be so forward
another time in making speeches
against Popery at the Freemasons'
Tavern.

It is a pity that the reporter was
not able to give us the name of the
FRENCH PEER who is said to
have been present, and who as-
sured the Society, that the Pro-
testants of France were attached
to the cause of evangelical reli-
gion. As you dealt in anecdote,
my Lord, I will do the same.
After one of the political brawls
at Paris, one of those little revo-
lutions of parties that took place,
there was a French physician who
saved himself by getting off to
America in a Philadelphia ship.
Upon his arrival, he found that the
Quakers were the richest part of
the community, he put on a but-
tonless coat, and a hat with a brim

eight inches broad, he was not
only a "*Friend*," but a Friend
occasionally moved by the spi-
rit; and a French lady and I
(she *pesteing* him all the while,
and I laughing) actually heard
him preach in the great meet-
ing-house in Philadelphia. He
could not speak English; but had
an interpreter; yes, the *spirit*
had had an interpreter! Pray, my
Lord Roden, was the spirit that
you talk about, a spirit of this sort?
But, to make short of my story,
JOHN MARSELACK became the
Quaker physician. He got a
deal of money, nobody was heard
of among the Friends but **JOHN**
MARSELACK. It was such a tri-
umph! to make a convert of a ce-
lebrated French physician. It
was, in a small way, like your
great Society making the field in
South America white for the har-
vest! In about two years, how-
ever, **JOHN MARSELACK's** party
having got uppermost again in
France, and John having got some
pretty good sacks of dollars, and
being heartily tired of the restraint

and mummary in which he was compelled to live, he prepared to return to France. "Friends" were in despair; there was such a whining and such a sighing! At last the day came, and with thousands of silent squeezes by the hand, and with sweetmeats enough to serve twenty families for a year, off he came in a fine merchant's ship, but not without six elders to accompany friend John down to the mouth of the river Delaware. There they took leave of their brother broadbrim. They went back in the pilot-boat; and John, before they were half a mile from the ship, went down into the cabin, stripped off his Quaker garb, put on a suit of uniform of the national guard of France, came upon the deck, with a fiddle in his hand, playing the tune of *ça ira*!

Now, my Lord, far be it from me to suppose that a French Peer would play you a naughty trick like this; but, to believe that there is such a thing as a French Methodist in the world, I must see him with my own eyes, hear him

with my own ears, touch him with my own hands; and have a certificate of his birth, parentage, and education. A sister society of yours, the "CONTINENTAL SOCIETY" as it calls itself, lament most feelingly, that they can *do nothing with the French!* Frenchmen, I respect you for it. Keep tyranny out of your country, if you can; but, with still more care, keep from you all-degrading cant. In conclusion, (and the time for concluding is come), let me ask Lord Harrowby, who tells us that the spread of the Bible is the *Lord's work*, whether the readers of the Bible in China and elsewhere, have ever heard of what passed in the House of Commons in the year 1789, whether care has been taken to inform them of what *boroughs* mean; whether, in short, the history of the country from which these Bibles go, is made known to those who are told that the book contains the means of their salvation.

As to yourself, my Lord, (for I

must pass over the *Watson*, the *Rose*, and the *Gambier*, which I find at the foot of the report;) as to yourself, my Lord, I had said enough, I thought, already; but happening to see towards the close of your speech, that God had given you your share, my memory sent me back to the Sinecure List, where I found you to be Auditor-General of something in Ireland, with the sum of three thousand five hundred and sixty-eight pounds a-year; and I found that you had enjoyed this with your father from the year eighteen hundred. I found also that your father was searcher of the port of Galway, with a receipt of six hundred and five pounds a-year. What you have had besides, I am sure I cannot say; but supposing you to have had only the one office, you and your father have received from that office alone. "EIGHTY-
 " FIVE THOUSAND SIX
 " HUNDRED AND THIRTY-
 " TWO POUNDS;" and you yourself now receive, at least, and may receive for forty or

fifty years longer, (if the present system continue) three thousand five hundred and sixty-eight pounds a-year. What your relations have received and still receive, I have not, at present, the means of pointing out; but, my Lord, you tell us yourself, that you once lived in the pursuit of nothing but *pleasure*. "Whether God have yet given you your share of griefs," I know not; but, I know well, that this miserable nation has been compelled to give you your full share of money. I do know *a man*, my Lord, who has had much more than his due share of griefs. An innocent man, half flayed alive by the scourges of merciless Orangemen; and can I hear you, with every luxury upon earth at your command, supplied, too, by the sweat of the people; can I hear you complain of griefs, and not think of the sufferings of the half-murdered BYRNE!

I am, my Lord,

Your most obedient

And most humble Servant,

WM. COBBETT.

ANOTHER PARSON!

I find the following in the Morning Herald of Tuesday, the 1st of June 1824. The affair seems to be a sort of *matter of course*.

“LONDON SESSIONS.—MONDAY.

“Before Mr. Serjeant Arabin, the Lord Mayor and Alderman.

“NOTHING of any PUBLIC INTEREST was before the Court. Mr. HAYES, the CLERGYMAN and MAGISTRATE, who was some time since held to bail, at Guildhall Justice-room, for an attempt TO COMMIT AN INFAMOUS OFFENCE, being called upon his recognizances, DID NOT APPEAR!”

Well said, MORNING HERALD! And is that “*nothing of any public interest?*” But, if the *Parsons* are to go off thus, what a pretty state are we in! This man is a RECTOR of a parish! He has the care of souls of a parish! He is a CANON of St. Paul’s, London; and, I think, he is a CHAPLAIN TO THE KING. I am not *sure* of either of these; but, I believe them all; and, the facts must come out. What, then, is this parson to be a RECTOR still? Is he still to be a CANON of St. Paul’s? Is he still to occupy his holy offices in “the

Church as by *law* established?” Is he still to enjoy a part of the fat things of this “*Reformed Church?*” O, brave *reformation!*

Well, now: Will there be no man found in Parliament to inquire what is to be done with the revenues of this man’s *benefices?* He is *off!* He is gone: he cannot take care of the *souls* which he has vowed to take care of, and which he most solemnly declared that he believed that the *Holy Ghost* had called him to take care of. What, then, is he to get the money still? A pretty soul-caring, truly, if he be to get the money still. Mr. STANLEY, next time he takes upon him to extol this Church and its parsons, will not, perhaps, forget PARSON HAYES! To whom, however, I shall return in another Register.

The Church sends out *missionaries*, it is said! Oh, brave Church! I wonder whither such parsons as this go. It is a pleasant reflection for us, that the amount of *tithes* and of the *rent of church-lands* is carried out of the country to be spent (and amongst what sort of creatures!) by men like JOCELYN and HAYES very pleasant reflection! And, are these things always to continue?

TREASURER PARKINS.

It is time to leave off *Sheriff*, and call him **THE TREASURER**, a name by which he ought to go as long as he is endured by the earth. The *Treasurer* has, I am told, published a string of lies about me, through the means of those two *candid* 'Squires who conduct the *Morning Post* and the *New Times*. These 'Squires know that it is a string of lies, each as barefaced as that about the *butcher's shop* at Kensington; and they despise Parkins from the bottom of their souls; they know that I no more wanted to get money from him, than to eat with him out of the *trunk* in which he keeps his victuals locked up; they know him, in short, to be capable of *saying any thing*: but their base malignity and baser envy could induce them, nevertheless, to insert this string of infamous falsehoods.—I must have time: I am busy about other matter just now: but, first or last, I will punish the *Treasurer* and these his villanous agents too.

GAME BILL.

I HAVE, at present, only time to say, that this **Bill** is *dead*. Alas!

Mr. Wortley, see what it is to be a father! You seem, however, towards the last, to have cared nothing about your own offspring. The petitioners in *Hampshire* and *Surrey* may now congratulate themselves on the success of their efforts. However, the Register gave this Bill a pretty good *pinch* at first starting. It did, in fact, never recover that pinch.—However, it is dead. Let us hope, that the next attempt will be *a little more* feasible.—It appears that, on the motion that the further Report of the Game Bill should be considered, Sir John Shelley proposed as an Amendment, "*that it be read a third time this day six months.*" The House divided upon the Amendment: for Sir John Shelley's Amendment, 120.—Against it, 103.—Majority in favour of the Amendment, 17.

MR. F. BUXTON.

THE story which was related by this gentleman at the Meeting of the British and Foreign School Society, about a *rat*, I inserted in the last Register, and intended to take further notice of it, but had no time to spare. I shall have something to say to Mr. Buxton, shortly, about his rat-story.

MARKETS.

Average Prices of CORN throughout ENGLAND, for the week ending 29th May.

Per Quarter.	s.	d.
Wheat	63	10
Rye	41	2
Barley	33	2
Oats	26	4
Beans	38	5
Peas	38	2

Corn Exchange, Mark Lane.

Quantities and Prices of British Corn, &c. sold and delivered in this Market, during the week ended Saturday, 29th May.

Qrs.	£.	s.	d.	s.	d.
Wheat.. 6,332 for 20,659	7	0	Average, 65	3	
Barley 2,935....	5,091	0	3.....	34	8
Oats.. 10,723....	15,338	18	9.....	28	7
Rye..... 46.....	97	19	0.....	42	7
Beans.. 1,565....	2,993	6	5.....	38	3
Peas.... 292....	555	18	0.....	38	0

Friday, June 4.—The arrivals of this week are very good for this season of the year, and the weather being peculiarly favourable, causes a very dull trade for nearly every article to-day. Wheat does not support the prices of Monday last. Barley, Beans, and Peas are unaltered. The Oat trade is not so brisk as Monday, but the prices of that day are fully supported.

Monday, June 7.—The arrivals of all descriptions of Grain last week were considerable, and there are fair quantities of most kinds of Corn fresh up to this morning's market. The weather continues remarkably fine, but there is some demand for fine dry samples of Wheat, and the prices made are nearly equal to those of this day se'nnight; all other qualities, however, are so excessively dull in sale as to afford the factors very little opportunity of sale even at a reduction of 2s. to 3s. per qr.

Though the malting season is over, yet Barley nearly supports last quotations. Beans have rather improved since last Monday. White and Grey Peas have sold freely, and are each rather dearer. Oats are plentiful, and the sale is not so free as last Monday, that not much progress can be made in disposing of this article, except on lower terms. There is no demand for Flour, unless fresh made.

Prices on board Ship as under.

Wheat, red, (old)	62s. to 70s.
—— white, (old)....	68s. — 76s.
—— red, (new)	42s. — 48s.
—— fine	50s. — 56s.
—— superfine.....	62s. — 64s.
—— white, (new) ..	48s. — 52s.
—— fine	54s. — 62s.
—— superfine.....	68s. — 70s.
Flour, per sack	55s. — 60s.
—— Seconds	50s. — 55s.
—— North Country ..	46s. — 50s.

ACCOUNT OF WHEAT, &c. ARRIVED IN THE PORT OF LONDON,
From May 31 to June 5, both inclusive.

Whence.	Wheat.	Barley.	Malt.	Oats.	Beans.	Flour.
Aberdeen .....	....	....	....	36	....	....
Aldbrough	470	170	....	....	46	....
Alenmouth .....	....	....	....	....	....	....
Banff .....	....	....	....	360	....	....
Bridgewater .....	....	....	....	....	....	....
Berwick .....	....	....	....	333	....	....
Bridport .....	....	....	....	....	....	....
Boston .....	....	....	....	9578	....	20
Bridlington .....	....	....	....	944	....	....
Carmarthen .....	....	....	....	350	....	....
Clay .....	....	280	....	....	....	330
Colchester	254	40	910	76	111	1070
Harwich	1251	32	340	15	267	928
Leigh	1139	33	....	14	17	20
Maldon	1643	16	....	....	507	1255
Exeter .....	....	30	....	5	....	....
Gainsborough .....	....	....	....	....	....	50
Grimsby .....	....	....	....	633	....	....
Hastings	42	24	....	....	19	....
Hull .....	....	....	....	2160	....	....
Ipswich	297	105	1354	25	40	455
Kent	2043	257	245	447	344	1510
Leith	170	....	....	....	....	....
Louth .....	....	....	....	820	....	....
Lynn .....	....	....	691	418	....	31
Poole .....	....	....	....	....	....	....
Rye	13	....	....	....	....	....
Southampton .....	....	....	200	....	....	90
Scarborough .....	....	....	....	....	....	....
Spalding	8	....	....	1200	....	....
Stockton .....	....	....	....	50	....	250
Southwold	510	60	10	....	....	....
Wisbeach .....	....	....	200	2279	....	....
Woodbridge	1076	99	305	50	314	511
Yarmouth	162	610	865	....	....	3074
Cork .....	....	....	....	515	....	....
Dublin .....	....	....	....	695	....	....
Dundalk .....	....	....	....	1630	....	....
Waterford .....	....	....	....	....	....	....
Youghall .....	....	12	....	5 5	....	....
Foreign	500	160	....	20 0	....	976 6
Total	9578	1934	5120	25148	1665	9594 976 6

Aggregate Quantity of other kinds of Pulse imported during the Week:

Rye, — ; Pease, 311 ; Tares, 10 ; Linseed, 10 ; Rapeseed, 150 ;

Brank, 165 ; Mustard, 111 ; Flax, — ; and Seeds, 125 quarters.

SEEDS, &c.

Price on board Ship as under.

	s.	s.
Clover, red, Foreign per cwt	50	82
— white, ditto..ditto ..	44	76
— red, English, ditto ..	58	80
— white, ditto..ditto ..	52	74
Rye Grass	per qr...	25 44
Turnip, new, white..per bush.	10	12
— red & green .. ditto..	10	16
— yellow Swedes ditto..	9	11
Mustard, white	ditto..	7 11
— brown..... ditto..	8	14
Carraway	per cwt	50 52
Coriander.....	ditto ..	8 13
Sanfoin.....	per qr..	30 38
Trefoil	per cwt	18 25
Ribgrass	ditto ..	28 40
Canary, common ..	per qr...	32 46
— fine	ditto ..	48 56
Tares	per bush.	3 5
Hempseed	per qr...	36 40
Linseed for crushing		
— Foreign	ditto ..	30 40
— fine English		
— for sowing	ditto ..	42 48
Rapeseed, 24l. to 26l. per last.		
Foreign Tares, 2s. 6d. to 4s.		
Linseed Oil Cake, 9l. 9s. per 1000.		
Foreign ditto, 5l. per ton.		
Rape Cake, 4l. per ton.		

Monday, June 7.—The arrivals from Ireland last week were 18 firkins of Butter, and 1485 bales of Bacon; and from Foreign ports, 6083 casks of Butter.

City, 9th June, 1824.

BACON.

No alteration since our last; but an advance is expected, as the holders seem determined not to give way.—On Board, 54s. to 55s. Landed, 57s. to 58s.

BUTTER.

No new Irish has yet come in. Dutch, 84s. to 8s.

CHEESE.

The factors have been endeavouring to outbid each other in the country; and consequently, have bought at very high prices. In London, as the number of sellers bears too great a proportion to the number of buyers, there is a competition in underselling. In this article, therefore, as in those of Bacon and Butter, there is NO PROFIT made.—Cheshire, 66s. to 84s. —Double Gloucester, 62s. to 74s. —Derby, 63s. to 70s.

SMITHFIELD, Monday, June 7.

Per Stone of 8 pounds (alive).

	s.	d.	s.	d.
Beef	3	6	to	4 6
Mutton.....	3	6	—	4 2
Veal	4	0	—	5 6
Pork.....	4	0	—	5 0
Lamb	5	0	—	6 6
Beasts ...	2,621		Sheep ...	19,050
Calves	240		Pigs	240

NEWGATE (same day).

Per Stone of 8 pounds (dead).

	s.	d.	s.	d.
Beef	2	8	to	3 8
Mutton.....	2	8	—	3 8
Veal	3	8	—	5 4
Pork.....	3	0	—	5 0
Lamb.....	3	8	—	5 8

LEADENHALL, (same day.)

Per Stone of 8 pounds (dead).

	s.	d.	s.	d.
Beef	2	10	to	4 0
Mutton.....	3	4	—	4 0
Veal	3	6	—	5 4
Pork.....	3	8	—	5 4
Lamb.....	5	0	—	6 4

Price of Bread.—The price of the 4lb. Loaf is stated at 10½d. by the full-priced Bakers.

POTATOES.

SPITALFIELDS—per Ton.				
Ware	3	0	to	6 0
Middlings	2	10	—	3 0
Chats	2	0	—	0 0
Common Red	0	0	—	0 0

BOROUGH.—per Ton.				
Ware	3	0	to	5 0
Middlings	2	0	—	3 0
Chats	1	15	—	2 0
Common Red	4	0	—	5 10

HAY and STRAW, per Load.

Smithfield.—Hay		84s. to 120s.
Straw		42s. to 50s.
Clover		90s. to 150s.

St. James's.—Hay		80s. to 120s.
Straw		39s. to 48s.
Clover		112s. to 120s.

Whitechapel. Hay		80s. to 120s.
Straw		42s. to 50s.
Clover		90 to 130s.

COUNTRY CORN MARKETS.

By the QUARTER, excepting where otherwise named; from Wednesday to Saturday last, inclusive.

The Scotch Markets are the Returns of the Week before.

	Wheat.			Barley.			Oats.			Beans.			Pease.		
	s.	to	s. d.	s.	to	s. d.	s.	to	s. d.	s.	to	s. d.	s.	to	s. d.
Aylesbury	56	66	0	35	38	0	25	32	0	36	44	0	40	0	0
Banbury	58	66	0	35	38	0	23	27	6	42	44	0	0	0	0
Basingstoke	58	70	0	30	37	0	26	29	0	40	48	0	0	0	0
Bridport	56	70	0	24	28	0	18	22	0	40	0	0	0	0	0
Chelmsford	52	70	0	34	38	0	24	30	0	32	36	0	35	38	0
Derby	68	73	0	36	42	0	28	32	0	40	48	0	0	0	0
Devizes	44	75	0	34	37	6	26	31	0	42	48	0	0	0	0
Dorchester	48	76	0	26	30	0	22	28	0	40	49	0	0	0	0
Exeter	56	80	0	28	33	0	21	25	0	40	44	0	0	0	0
Guildford	56	72	0	34	40	0	26	32	0	40	48	0	37	42	0
Henley	52	76	0	35	39	0	24	30	0	38	44	0	36	45	0
Horncastle	60	66	0	30	34	0	20	28	0	38	50	0	0	0	0
Hungerford	48	70	0	27	34	0	18	32	0	38	45	0	0	0	0
Lewes	56	63	0	0	0	0	26	27	0	34	38	0	0	0	0
Lynn	56	64	0	28	32	0	21	26	0	38	39	0	0	0	0
Newbury	40	77	0	30	36	0	20	30	0	41	44	0	0	0	0
Newcastle	52	72	0	28	34	0	26	32	0	36	41	0	36	44	0
Northampton	60	65	0	33	36	0	22	25	0	40	44	0	0	0	0
Nottingham	62	0	0	39	0	0	25	0	0	43	0	0	0	0	0
Reading	55	73	0	30	37	0	22	32	0	35	44	0	34	43	0
Stamford	51	67	0	34	38	0	23	26	0	40	46	0	0	0	0
Swansea	65	0	0	38	0	0	28	0	0	0	0	0	0	0	0
Truro	63	0	0	39	0	0	30	0	0	0	0	0	0	0	0
Uxbridge	48	77	0	35	38	0	28	33	0	40	46	0	34	42	0
Warminster	44	66	0	24	36	0	26	29	0	44	50	0	0	0	0
Winchester	56	60	0	30	35	0	24	29	0	0	0	0	0	0	0
Yarmouth	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Dalkeith*	26	36	0	26	30	0	21	27	0	22	26	0	22	26	0
Haddington*	32	36	0	25	33	0	21	27	0	21	26	0	21	26	0

* Dalkeith and Haddington are given by the *boll*.—The Scotch *boll* for Wheat, Rye, Pease, and Beans, is three per cent. more than 4 bushels. The *boll* of Barley and Oats, is about 6 bushels Winchester, or as 6 to 8 compared with the English *quarter*.

Bristol, June 5.—The sales of Corn here (except Oats) are few, and prices may be considered nearly as follow:—Best Wheat from 8s. 3d. to 8s. 6d.; inferior ditto, 5s. 6d. to 7s. 3d.; Barley, 2s. 9d. to 4s. 9d.; Oats, 2s. 6d. to 3s. 6d.; Beans, 3s. 6d. to 5s. 6d.; and Malt, 5s. to 7s. 6d. per bushel. Flour, Seconds, 30s. to 50s. per bag.

Ipswich, June 5.—We had to-day a large supply of Wheat, but scarcely any thing else. Prices were rather lower, as follow:—Wheat, 54s. to 65s.; Barley, 30s. to 34s.; Beans, 36s. to 38s.; and Oats, 26s. to 28s. per quarter.

Wisbech, June 5.—We had a short supply of samples to this day's market, and little business was done in either Wheat, Oats, or Beans. Prices as follow:—Wheat from 58s. to 63s. per quarter. Oats from 12l. to 13l. 13s. per last. Beans without alteration.

Boston, June 2.—This market continues to be well supplied with samples of Grain. There was an abundant supply of Wheat: prime samples support last week's prices, but those of inferior description were heavy in demand. There was a good show of Oats, which were not brisk in demand, at full 1s. per quarter lower. Prices as follow:—Wheat, 60s. to 66s.; Beans 40s. 46s.; Oats 23s. to 27s. per qr.

Wakefield, June 4.—The arrivals of Wheat this week are large for the season, but of other descriptions of Grain they are only moderate. The weather continuing very fine during the week, tends greatly to depress the trade, and very little business has been done to-day. Wheat is 2s. to 3s. per quarter lower than last week. Barley is nearly nominal, as the maltsters are now out of the market. Oats and Shelling are each in very limited request, and rather lower than last week. No alteration in Beans. Rapeseed as last stated.—Wheat, new and old, 60s. to 74s.; Barley, 24s. to 36s.; Beans, new and old, 38s. to 50s. per quarter, 63 lbs. per bushel; Potatoe Oats, 28s. to 32s. per quarter; Meal-ing Oats, 15d. to 15½d. per stone of 14 lbs.; Shelling, 37s. to 38s. per load of 261 lbs.; Malt, 42s. to 44s. per load of 6 bushels; Flour, 50s. to 53s. per sack of 280 lbs.; and Rapeseed, 23l. to 26l. per last.

Total Quantity of Corn returned as Sold in the Maritime Districts,
for the Week ended May 29.

Wheat. .35,467 qrs. | Barley. .10,234 qrs. | Beans. . . .3,261 qrs.
Rye.207 qrs. | Oats. . . .28,944 qrs. | Peas.835 qrs.

COUNTRY CATTLE AND MEAT MARKETS, &c.

Bristol, June 3.—Beef, 5d. to 6d.; Mutton, 5½d. to 6½d.; and Pork, 5d. to 5½d. per lb., sinking offal.

Horncastle, June 5.—Beef, 7s. per stone of 14 lbs.; Mutton, 5d. to 6d.; Pork, 5d. to 6d.; Lamb, 6d. to 8d.; and Veal, 6d. to 7d. per lb.

At *Morpeth Market* on Wednesday, there was rather a short supply of Cattle, and a good many Sheep and Lambs; there being a great demand, fat sold readily at last week's prices.—Beef, from 5s. to 5s. 6d.; Mutton, 4s. 9d. to 6s. 3d.; and Lamb, 7s. to 8s. 2d. per stone, sinking offals.

The supply of Cattle and Sheep at *Bodmin Fair*, on Tuesday and Wednesday last, was abundant; the quality was in general good; the demand was brisk, and sales were readily effected, though not at any considerable advance in price.

Somerton Fair, on Tuesday last, was well attended. There was a large show of Sheep, which sold readily; Teds at from 22s. to 27s.; couples from 28s. to 36s.; fat Sheep with the wool, 6½d. per lb., and 5½d. without it. The supply of fat Beef was short, and was speedily bought up at 10s. per score.

At *Weobley Fair* every description of Stock was in considerable demand, and produced higher prices than generally expected.

York, June 3.—There was a moderate supply of Wool at the market to-day, and plenty of buyers in attendance; but owing to the high prices asked by the Wool Growers, few sales were effected, and those mostly for Long Wool. The following were the prices:—Long-wool Hogs, from 17s. to 18s., and even 19s. was obtained for one sample. Hogs and Ewes from 12s. to 16s. per stone of 16lbs.

AVERAGE PRICE OF CORN, sold in the Maritime Counties of England and Wales, for the Week ended May 29, 1824.

	Wheat.		Barley.		Oats.	
	s.	d.	s.	d.	s.	d.
London	66	5	36	9	28	2
Essex	64	3	37	1	27	1
Kent.....	64	11	35	5	26	4
Sussex.....	59	9	32	0	25	8
Suffolk.....	60	4	31	1	26	5
Cambridgeshire	61	9	0	0	22	11
Norfolk	62	0	30	3	23	5
Lincolnshire	64	8	34	1	24	2
Yorkshire	65	3	29	7	23	2
Durham	69	5	39	0	32	2
Northumberland	61	1	38	3	27	8
Cumberland	68	4	42	6	33	7
Westmoreland	70	10	50	0	35	5
Lancashire	69	8	40	0	32	6
Cheshire	67	8	0	0	28	0
Gloucestershire.....	63	8	34	2	25	1
Somersetshire	64	7	34	9	23	8
Monmouthshire	63	5	36	1	24	0
Devonshire.....	68	6	34	0	21	7
Cornwall.....	62	3	38	0	26	3
Dorsetshire	62	8	30	4	26	10
Hampshire	59	4	33	2	26	1
North Wales	74	10	47	8	29	0
South Wales	62	1	39	6	21	9

Price of HOPS, per Cwt. in the BOROUGH.

Monday, June 7.—Our Hop Bines have made but little progress last week, owing to the nights being so cold: two to four flies are reported on a leaf, but no material increase. Currency remains the same: but little doing. Duty estimated at £115,000 to £120,000

Maidstone, June 3.—Since our last report the weather has entirely changed, and the wind been constantly in the cold quarter, and that has certainly checked the appearance and growth of the Hops, which are again losing their colour. There has been some fly found on the different grounds about, but we do not hear of them making any great progress at present.

Worcester, June 2.—On Saturday 23 pockets of Hops were weighed in our market. Our accounts from the plantations state, that very few flies have made their appearance, and that the plant grows rapidly. Prices do not, however, give way: fine 1819's and 1822's are inquired after. Some persons lay the duty of the kingdom at 125,000/.

Retford, June 2.—The hop plantations in our neighbourhood, and throughout the whole of the North Clays generally, are in a very feeble state. Such a paucity of bine has not been known for several years: even those which are growing are in such a debilitated state, that not half a crop can be anticipated; the fact is, that from 15 to 20 out of every hundred of the roots are entirely dead.

COTTON MARKET.

Friday, June 4.—The Cotton market remains without interest; the purchases this week are inconsiderable; and the prices without any variation. The accounts received from Liverpool, this morning, state that market steady.

OILS, per Ton, of 252 Gallons.

New Greenland Whale	£20 0
Pale Seal	24 0
Spermaceti	33 0
Linseed	25 0
Pale Rape	32 0
Galipoli, per 236 gallons	..48 0

COAL MARKET, June 4.

Ships at Market. Ships sold. Price.		
37 Newcastle..	29	..31s. 9d. to 40s. 0d.
19 Sunderland	18	..31s. 3d.—40s. 0d.